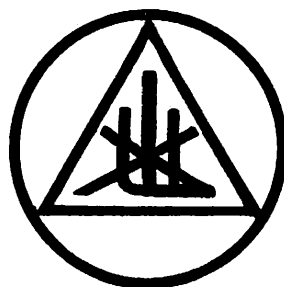


# **the Beacon**



**January 1965**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.*

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## PEACEFUL CO-OPERATION

AT the start of another new year, *the Beacon* editors greet all readers and friends of the *Beacon* magazine. Your interest and support of *the Beacon* and its intention to 'present the principles of the Ageless Wisdom as a contemporary way of life' are welcome and appreciated.

1965 promises to be a year of intense interest and development. Following the momentous year of 1963 many changes, some of them unexpected and dramatic, have occurred on the world scene during 1964. The Hierarchical department of government seems to have been unusually active, with a consequent effect within the many different forms and systems of government controlled by men. Many internal changes have taken place in various nations, some peaceably through the normal method of free elections, and others more or less forcibly produced.

The atmosphere of world inter-relationships is also changing. In spite of the ideological differences existing in the various political systems, and the suspicion and hostility born of differences in principle, policy, ideal and method, the solvent of goodwill and the desire to understand and create better relationships between nations are beginning to have recognisable effect. There is better communication and exchange, and an embryonic urge towards co-operation with the unfriendly neighbours as well as with the friendly. As Harold Wilson, now British Prime Minister, expressed it during his visit to Russia in the middle of 1964, 'In the world of today, peaceful co-existence is not enough; peaceful co-operation is required.'

In our understanding of the need for unity and right relationship between the peoples of the world as a necessary preliminary to world peace, it is encouraging to find many thousands of individuals, and most of the nations of the world, contributing to the

effectiveness of 1965 as 'United Nations International Co-operation Year'. A leaflet published by the United Nations describing the significances of UN ICY is given some comment in this issue of *the Beacon* in the short article 'From the Editor's Desk'.

These world issues and world developments are the concern of the esotericist and the disciple in training for world service. A world at peace is an essential requirement before the Christ can re-appear to assume his responsibility as Head of the Hierarchy externalised on Earth among men. The principles and ideals of the unfolding Aquarian era are well-known to us all; they require vigorous, consistent application to sweep away the remaining prejudices and barriers perpetuating misunderstanding and separateness. Any constructive action taken on a vast scale through such an organisation as the United Nations, therefore, warrants our consideration and the purposeful direction of our thought, prayers and meditation.

1965 can witness a sure and steady movement forward towards the goal of world unity, world peace and prosperity, as the principles for progress are given a new impetus by national governments and men of goodwill. Light and Love and Power, the energy structure within the Plan, are constantly available and the tide of the new life steadily gains momentum.

"The remainder of this century must be dedicated to rebuilding the shrine of man's living, to reconstructing the form of humanity's life, to reconstituting the new civilisation upon the foundations of the old, and to the re-organising of the structures of world thought, world politics, plus the redistribution of the world's resources in conformity to divine purpose . . . there is no true defeat of the human spirit; there is no final extinction of the divine in man, for divinity ever rises triumphant . . . There is no power on earth which can prevent the advance of man towards his destined goal and no combination of powers can hold him back."

from *Destiny of the Nations*, p. 106

# Life More Abundantly

by Djwhal Khul

*Hierarchy is composed of those who have united in themselves both the intellect and the intuition.*

I WOULD like to summarise certain aspects of the work the Christ set in motion two thousand years ago, because it holds the clue to his future work. Some of it is well known to you, for it has been emphasised by the world faiths and particularly by teachers of the Christian faith. But all of them have made his work appear difficult for man to grasp, and the undue emphasis laid upon his divinity (an emphasis which he himself never made) has made it appear that he and he only, and no one else, could possibly do the same things. Theologians have forgotten that he himself stated that 'greater things shall ye do, because I go unto the Father' (*John XIV. 12.*) He here indicates that this passing to the Father's House would result in such an inflow of spiritual strength, insight and creative accomplishment in men, that their deeds would surpass his. Because of the distortion of his teaching and its remote relation to man, we have not yet done those 'greater things'. Some day we assuredly will, and—along certain lines—we already have. Let me relate some of the things he did which we can do, and which he will aid.

1. For the first time in human history, the love of God was embodied in a man, and Christ inaugurated the era of love. That expression of divine love is still in the making; the world is not yet full of love and few there are that understand the true meaning of the word. But, speaking symbolically, when the United Nations has emerged into factual and actual power, the welfare of the world will then be assured. What is that welfare but love in action? What are right human relations but love among men, groups and nations? What is international co-operation but love on a world scale? Those are the things which the love of God in Christ expressed, and those are the things which we are working here today to bring into being. We are attempting to do it on a vast scale, and this in spite of opposition,

an opposition which can only temporarily succeed, such is the potency of the awakened spirit of man. These are the things which the Hierarchy, in its already successful procedures, is aiding and will continue to aid.

2. Christ taught also that the Kingdom of God is on Earth and told us to seek that Kingdom first and let all things go for its sake. That Kingdom has ever been with us, composed of all those who, down the ages, have sought spiritual goals, liberated themselves from the limitations of the physical body, emotional controls and the obstructive mind. Its citizens are those who today (unknown to the majority) live in physical bodies, work for the welfare of humanity, use love instead of emotion as their general technique, and compose that great body of 'illuminated Minds' which guide the destiny of the world. The Kingdom of God is not something which will descend on Earth when men are good enough. It is something which is functioning efficiently today and demanding recognition. It is an organised body which is already evoking recognition from those people who do seek first the Kingdom of God and discover thereby that the Kingdom they seek is already here. Christ and his disciples are known by many to be physically present on Earth and the Kingdom which they rule, with its laws and modes of activity are familiar to many, and have been throughout the centuries.

Christ is the World Healer and Saviour. He works because he is the embodied soul of all reality. He works today, as he worked in Palestine two thousand years ago, through groups. There he worked through the three beloved disciples, through the twelve apostles, through the chosen seventy, and the interested five hundred . . . Now he works through his Masters and their groups, and thereby greatly intensifies his efforts. He can and will work through all groups just in so far as they fit themselves for planned service, for the distribution of love, and come into conscious alignment with the great potency of the inner groups.

Esotericists, occult students, Rosicrucians and Theosophists have always proclaimed the physical presence of the Christ, but have so distorted the teaching by dogmatic assertions on unimportant details and by ridiculous claims, that they have evoked little recognition of the underlying truth, nor have they portrayed a Kingdom which is attractive. Yet that Kingdom exists and is not a place of disciplines or golden harps and peopled by unintelligent fanatics, but a field of service and a place where every man has full scope for the exercise of his divinity in human service.

3. At the Transfiguration, Christ revealed the glory which is innate in all men. The triple lower nature, physical, emotional and mental, is there shown as prostrate before the glory which was revealed. In that moment, wherein Christ Immanent was in the physical form, wherein humanity was represented by the three apostles, a Voice came from the Father's Home in recognition of the revealed divinity and the Sonship of the Transfigured Christ. On this innate divinity, upon this recognised Sonship, is the brotherhood of all men based, one life, one glory which shall be revealed, and one divine relationship. Today, on a large scale, even when by-passing the implications of divinity, the glory of man and his fundamental relationships are already a fact in the human consciousness. Accompanying those characteristics which as yet remain deplorable and which would appear to negate all claims to divinity, is the wonder of man's achievement, of his triumph over nature. The glory of scientific attainment and the magnificent evidence of creative art, both modern and ancient, leave no room to question man's divinity. Here then are the 'greater things' of which Christ spoke, and here again is the triumph of the Christ within the human heart.

Why this triumph of the Christ consciousness must always be spoken of in terms of religion, of church-going and of orthodox belief is one of the incredible triumphs of the forces of evil. To be a citizen of the Kingdom of God does *not* mean that one must necessarily be a member of some one of the orthodox churches. The divine Christ in the human heart can express itself in many different departments of human living, in politics, in the arts, in economic expression and in true social living, in science and in religion. It might be wise here to remember that the only time it is recorded that Christ, as an adult, visited the Temple of the Jews, he created a disturbance. Humanity is passing from glory to glory and, in the long panorama of history, this is strikingly observable. The glory is today

revealed in every department of human activity, and the Transfiguration of those who are on the crest of the human wave of civilisation is very close at hand.

### The Great Renunciation

4. Finally, in the triumph of the Crucifixion or, as it is more accurately called in the East, the Great Renunciation, Christ, for the first time, anchored on Earth a tenuous thread of the divine will, as it issued from the Father's House (Shamballa), passed into the understanding custody of the Kingdom of God, and through the medium of the Christ was brought to the attention of mankind. Through the instrumentality of certain great Sons of God the three divine aspects or characteristics of the divine Trinity, will, love and intelligence, have become a part of human thinking and aspiration. Christians are apt to forget that the crisis in the final hours of the Christ was not in those spent upon the Cross, but during those spent in the Garden of Gethsemane, when his will, in agony and almost despair, was submerged in that of the Father. 'Father', he said, 'not my will but Thine be done.' (*Luke XXII, 42*)

Something new, yet planned for from the very depth of time, happened then in that quiet garden; Christ, representing mankind, anchored or established the Father's will on Earth and made it possible for intelligent humanity to carry it out. Hitherto, that will had been known in the Father's House; it had been recognised and adapted to world need by the Spiritual Hierarchy, working under the Christ, and thus took shape as the divine Plan. Today, because of what Christ did in his moment of crisis hundreds of years ago, humanity can add its efforts to the working out of that Plan. The will-to-good of the Father's House can become the goodwill of the Kingdom of God and be transformed into right human relations by intelligent humanity. Thus the direct line or thread of God's will reaches now from the highest place to the lowest point and can, in due time, become a cable of ascension for the sons of men and of descent for the loving, living spirit of God.

I would have you forget distance, remoteness and vagueness and realise that I am talking of exact and literal happenings on our planet. I am dealing with recognitions and occurrences and with factual events which are the conscious possession of many. The Christ of history and the Christ in the human heart are planetary facts.

There is one aspect of this return of the Christ which is never touched upon and to which no reference is ever made. I, a humble disciple of the Christ, would like here to speak of it. It is the factor of what this coming out again among men, this return to outer everyday activity, will mean to the Christ as he faces it. How will he feel when the hour of his appearance arrives?

There is a great initiation spoken of in the New Testament, to which we have given the name of the Ascension. Of it we know nothing. Only a few items of information are brought to us in the Gospel story: the fact of the mountain top, of attendant watchers, and of the words of Christ, assuring them that he was not leaving them. Then the clouds received him out of their sight. There were none present who could go further with him. Their consciousness could not penetrate to the place where he had chosen to go; they even misrepresented his words and only in a vague and mystical sense has humanity ever understood his disappearance or the significance of his persistent but unobserved Presence. The watchers were assured by two of the Knowers of God who were also present that he would come again in like manner. He ascended. The clouds received him and today the clouds which cover our planet are waiting to reveal him.

He is now waiting to descend. This descent into our unhappy world of men can present him with no alluring picture. From the quiet mountain retreat where he has waited, guided and watched over humanity, and where he has trained his disciples, initiates and the new group of world servers, he must come forth and take his place prominently on the world stage, and take his part in the great drama which is there being played. This time, he will play his part, not in obscurity as he previously did, but before the eyes of the entire world. Because of the smallness of our little planet, and because of the prevalence of the radio, television and the rapidity of communication, his part will be watched by all, and the prospect must surely, for him, hold certain horror, must present its tests and major adjustments, plus painful and unavoidable experience. He does not come as the omnipotent God of man's ignorant creation, but as the Christ, the Founder of

the Kingdom of God on Earth, to complete the work he started, and again to demonstrate divinity in far more difficult circumstances.

The Christ suffers, however, far more from those in his own household than from those in the outer world; his work is more impeded by the advanced aspirant than by the intelligent thinker. It was not the cruelty of the outer world of men which caused the depths of sorrow to the Christ; it was his own disciples, plus the massed sorrow, spread over the entire cycle of living, past present and future, of humanity.

### Major Test

He comes to correct the mistakes and the misrepresentations of those who have dared to interpret his simple words in terms of their own ignorance, and to recognise those whose faithful service has made his return possible. He too is facing a major test, preparatory to a great initiation, and when he has passed the test and fulfilled his task he will pass to a still more exalted position in the Father's House or to some distant place of service where only the most exalted can follow him; his present position will then be taken by the One whom he has prepared and trained.

But before all this can happen he must again enter the public arena, play his part in world affairs and prove the scope of his mission. He will gather around him, in the flesh, his chosen associates and advisers; these will not be the ones who gathered around him in those earlier simpler days, but those members of our human family who today recognise him and are preparing to work with him as far as in them lies. It is a different world to which he is now planning to return and this is largely due to the intellectual development of the mass of men. This presents him with stupendous difficulties, for the intellects of men must now be reached and not just their hearts as in the earlier days, if the Will of God is to be intelligently carried out on Earth. His major task is surely the establishing of right human relations in every department of human living. I would ask you to use your divine imagination and endeavour to think what must be the implications of the task which confronts him; I would ask you to ponder on the difficulties which he must inevitably face, the difficulty, above all, of mass intellectual wrong emphasis.

He, the Representative of the love of God, is asked to work again in the world arena wherein his earlier message has been negated, forgotten or misinterpreted for two thousand years, and wherein hate and separativeness have distinguished all men everywhere. This will plunge him into a foreign atmosphere and into a situation wherein all his divine resources will be needed and will be tried to the uttermost. The generally accepted idea that he will return as a triumphant warrior, omnipotent and irresistible, has surely no basis in fact. That he will ultimately lead his people, humanity, into Jerusalem is a fact, founded on a secure foundation; but it will not be into a Jewish city called Jerusalem, but into 'the place of peace', as the word Jerusalem means. A careful consideration of the world situation today, and a dedicated use of the imagination, will reveal to the sincere thinker how appalling is the task which he has undertaken. But he has again 'set his face to go up to Jerusalem' (*Luke IX. 51*); he will again appear and guide mankind into a civilisation and a state of consciousness in which right human relations and worldwide co-operation for the good of all will be the universal keynote. He will, through the new group of world servers and the men of goodwill, complete his association with the Will of God (his Father's business) in such a manner that the eternal will-to-good will be translated by humanity into goodwill and right relations. Then his task will be done; he will be free again to leave us, this time not to return, but to leave the world of men in the hands of that great spiritual Server who will be the new Head of the Hierarchy, the Church Invisible.

The question now arises: in what way can we be of service? How can we aid during this preparatory stage?

On this point I have but little to say. The whole idea of his return is so familiar to you in its anticipatory nature, though not in the factual details as I have hinted them to you, that I find it hard to say anything practical or which will arrest your attention.

What the members of the spiritual Hierarchy are doing is much indeed; those disciples who are in conscious touch with the

Masters of the Wisdom, or, if you prefer the term, with the senior disciples of the Christ, are working day and night in order to establish such confidence, correct attitudes and understanding of the divine spiritual *push* or enterprise that his way will be made easier. They and their groups of lesser disciples, aspirants and students of the realities stand unitedly behind the Christ and can thus enable him to accomplish his purpose. Their major realisation is that of a cyclic crisis in the spiritual life of our planet; it is one which has been anticipated in the Father's House (Shamballa) for thousands of years. They have registered the fact that, for the first time in human history, all the three spiritual centres or groups through which God works are unitedly focused on the same objective. Shamballa, the Spiritual Hierarchy, and Humanity (the Father's House, the Kingdom of God, and the world of men) are all striving in one vast movement for an intensification of the Light of the World. This Light will irradiate in a fashion unknown before, not only the Father's House, which is the source of all our planetary light, but also the spiritual centre from which have come all those Teachers and World Saviours who have stood before men and said, as did Hermes, the Buddha and the Christ: 'I am the Light of the World'. This light will now flood the world of men, bringing illumination to men's minds and light into the dark places of human living.

### Light and Life

It is light and above all else 'life more abundantly' which Christ will bring, and until he brings it we know not what it signifies; we cannot realise the revelation which this will entail and the new possibilities which will open before us. But through him, light and life are on their way, to be interpreted and applied in terms of goodwill and of right human relations. For this the spiritual Hierarchy is preparing. This time the Christ will not come alone, for his co-workers will come with him. His experience and theirs will be the reverse of the previous one, for this time every eye will see him, every ear will hear him, and every mind will pass judgment upon him.

Therefore I say that you can freely aid in

the reconstruction work which the Christ proposes, if you will familiarise yourselves and all men whom you can contact with the following facts:

1. That the return of Christ is imminent.
2. That the Christ, immanent in every heart, can be evoked in recognition of his appearance.
3. That the circumstances of his return are only symbolically related in the world Scriptures; this may produce a vital change in the preconceived ideas of humanity.
4. That the major required preparation is a world at peace; however, that peace must be based on an educated goodwill, which will lead inevitably to right human relations, and therefore to the establishment (figuratively speaking) of lines of light between nation and nation, religion and religion, group and group, and man and man.

### Presenting the Ideas

If you can succeed in presenting these four ideas to the world at large, thus overcoming the intelligent criticism that all that is said is too vague, prophetic and visionary, you will do much. It is possible, surely, that the ancient truism 'the mind is the slayer of the real' may be fundamentally true where the mass of humanity is concerned, and that the purely intellectual approach, which rejects the vision and refuses to accept the unprovable, may be far more at fault than the anticipations of the Knowers of God and the expectant multitude.

The intelligence of divinity is vested in the spiritual Hierarchy, and that Hierarchy is today composed of those who have united in themselves both the intellect and the intuition, the practical and the apparently

impractical, the factual way of life and the way of the man who sees a vision. There are also the people who must be found in the market place of daily life; these are the people who must be trained in the divine recognitions which are essentially physical plane responses to the new expansions of consciousness. The Christ who will return will not be like the Christ who apparently departed. He will not be a 'man of sorrows'; he will not be a silent, pensive figure; he will be the enunciator of spiritual statements which will not necessitate interpretation and give rise to misinterpretation because he will be present to indicate the true meaning.

He has for two thousand years been the supreme Head of the Church Invisible, the spiritual Hierarchy, composed of disciples of all faiths. He recognises and loves those who are not Christian but who retain their allegiance to their Founders, the Buddha, Mohammed, and others. He cares not what the faith is, if the objective is love of God and of humanity. If men look for the Christ who left his disciples centuries ago they will fail to recognise the Christ who is in process of returning. The Christ has no religious barriers in his consciousness. It matters not to him of what faith a man may call himself.

The Son of God is on his way and he cometh not alone. His advance guard is already here and the Plan which they must follow is already made and clear. Let recognition be the aim.

from *The Externalisation of the Hierarchy*, pp.602/612

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*In our era, the road to holiness necessarily passes through the world of action.*

DAG HAMMARSKJÖLD

# The Avatar of Synthesis

and

## The New Hierarchy

by Foster Bailey

*When the condition of inertia of the men and women of goodwill can be lifted as a result of the focused attention of the Avatar of Synthesis, there will be a tremendous urge towards unity, right national relationships and right human relationships.*

ONE of the features of esoteric training consists in forcing the mind to reach out and attempt to grasp the significance of abstract truths. Such an effort, except to the advanced scientist, mathematician or astronomer, has little or no immediate practical value. It is nevertheless a valuable exercise, building in, as it does, new substance in the mental vehicle which is later a bridge between the concrete mind and spiritual perception coming from the soul. It is a practical occult step towards intuitive perception.

Another very valuable aid in unfoldment for the spiritual aspirant is contemplation of aspects of esoteric teachings about the plans and purposes of Sanat Kumara, the goals and projects involved in the further evolution of the Masters of the Wisdom, and glimpses of the relation of our planetary objectives to activity in the solar system of which it is a part.

These may well be said to have no practical value in the struggle of daily life, but such contemplation in fact heightens the vibration of the mental body so that the personality can receive valid impressions from the soul. It hastens the day when the soul can take practical and effective control of the life in the three worlds.

Among these teachings for our pondering and contemplation, we now have available in the writings given us by Djwhal Khul, information about such extra-planetary entities as the Avatar of Synthesis. There is considerable information about this Avatar in the writings of the Tibetan, particularly in Volume V of *A Treatise on the Seven Rays*.

It is interesting to note that, within this short lapse of time, the increasing numbers of students of the Tibetan's writings, who have been contemplating the works of the Avatar of Synthesis, have already produced a matrix of mental substance in the group mental body from which we can all benefit in this effort. This is true because of the automatic but generally unrecognised mental telepathic interplay in the group which is increasingly available to the benefit of us all, although very seldom precipitating all the way through to the physical brain cells. This is illustrated by the experience of many of us who find that in the presence of a keen, clear, powerful mind in another person, we ourselves can think more clearly and to greater purpose. This also happens when we ponder the Tibetan's writings.

Our first introduction to the fact of the assistance brought to our planetary process by the Avatar of Synthesis, and made available to the new age work of the Christ, is presented in the book *The Reappearance of the Christ*. His co-operation with the Christ dates from June 1945. By seeking to understand the significance of this very powerful aid from a new source, related directly to human spiritual progress and the immediate objective of Sanat Kumara, we can be greatly helped in our understanding of the relationship of the work of the Christ and the Hierarchy, not only to ourselves and to the solving of the problems of humanity, but also to the problems peculiar to the Hierarchy in its own evolution, to relationships between much more advanced beings beyond the Hierarchy, and to planetary goals with respect to solar destiny.

## **Mental Sleeplessness**

In this condition of mental stimulus, we find ourselves in a condition that we might call 'mental sleeplessness'. But in this type of contemplation we experience no sense of discouragement or futility, because it carries with it a new spiritual sustaining potency, generally unrecognised as such. This is particularly true as we search into the significances of the work of the Avatar of Synthesis, grasping at such fragments of knowledge about it as are available.

The Avatar of Synthesis does not work with individuals, with the exception of the Christ himself, and does not descend below the mental plane. Nevertheless, the influence reaching humanity because of the focused attention of the Avatar of Synthesis affects the mental body of the whole human family. For the stumbling efforts of the would-be server of his fellowmen, it becomes easier to maintain the steady focus needed.

One of the results has been stated to be a stimulation of the will-to-do. And it is significant that it is basically not simply a heightened vibration, but a definite quality especially usable by men and women of goodwill. The weakest link at the present time in the goal of conscious relationship of humanity to the Hierarchy consists of those men and women of goodwill held by inertia. This greatly slows down our solving of the problems of humanity. The increased will-to-do has significant usefulness here. When this condition can be lifted, much swifter progress will result and the influence on the mental bodies of the men and women of goodwill, resulting from the focused attention of the Avatar of Synthesis, is destined to bear rich fruitage indeed.

The same advantage accrues to the focal points in the human family, which we call nations. National consciousness is directly affected by the work that the Avatar of Synthesis is doing through the channel of the General Assembly of the United Nations. This increases a spontaneous urge towards unity which is a stabilising influence and produces a hastening of achievement of right national relationships as a step towards right human relationships.

The new conditions confronting the Christ as he seeks to fit himself for successful action in the Aquarian age are more stupendous than we have yet been able to realise. They include many factors which have as yet little direct application to the present-day problems of humanity as we seek to deal with them in practical terms. The co-operation of the Avatar of Synthesis brings supporting strength and aids the new deepening vision of the Christ himself. We have been told that, owing to the stupendous task confronting the Christ, the Avatar of Synthesis will fortify him and he will be buttressed by this 'Silent Avatar' who will keep his eye upon him, his hand beneath him, and his heart in unison with his.

As we contemplate such a possibility, we are helped more definitely to appreciate the fact that the Christ is not some mysterious, distant, mystical entity, but that he is a practical, active, spiritual executive who has taken on the load of special usefulness to humanity in the Aquarian age, in addition to his own spiritual evolutionary necessities. The more real the Christ becomes to us in rational, understandable terms, the more the energies which he is pouring into humanity can find anchorage in our own consciousness. There is a new deepening understanding of who and what Christ is, rapidly emerging in the minds of esoteric students. This is an important factor in changing human consciousness sufficiently so that his reappearance can be hastened.

## **Problems of the Hierarchy**

It might well be said that we have trouble enough in the physical plane problems now confronting humanity without burdening ourselves with what might somewhat inaptly be called the problems of the Hierarchy with regard to their own progress into future usefulness. It is to be remembered, however, that the foundation on which all esotericism has always rested, is the fact of the existence of the spiritual Hierarchy on the planet. All the ancient mystery schools were founded thereon. It is significant that those seeking to implement our own efforts under the Plan have seen fit to greatly increase our knowledge of the Hierarchy, its purpose and its function and its destiny, particularly during the last forty years.

We sometimes forget that the imparting of new and advanced teaching about spiritual realities requires sustained, focused attention on the part of some Master and the expenditure of considerable energy. When the Master works in the three lower worlds he becomes subject to the laws governing those planes, although less so than are we. It has been no light task to create a sufficiently integrated esoteric group in the world so that this new teaching could find anchorage and a modicum of intelligent response.

As this process goes on we come closer in consciousness to the Hierarchy than otherwise would be possible, because the whole field of spiritual reality becomes more rational and its effects are recognised as more practical. This helps us transcend the limitations of the purely mystical approach and is an aid in hastening the day when the rapidly developing mental body of humanity will reorient itself in the light. Then we shall have achieved on the physical plane not escape from materiality, but a transmutation of its main characteristic as it now functions, which is selfishness, leading to separative ruthless grasping.

We have been like children in our blind allegiance to materiality. And for all practical purposes there are great masses of men today who really live for the fulfilment of their desires based upon three achievements: to get more money, to buy more things, to have more fun.

This slavery of humanity to materiality has now climaxed and the thoughtform built by the minds of men is now a gigantic, powerful dweller on the threshold. Before the human mind could be reoriented, a surgical operation on the mental plane had to take place. And it was the direct application to humanity from Shamballa of the destroyer aspect or quality of the first ray which did the work. It is said that this potency split this gigantic human thoughtform on the mental plane. This was in fact a great spiritual event preceding the resulting present world-wide struggle in which we are now immersed, but from which we are already beginning to emerge.

This splitting of the enslaving thoughtform

of materiality which we had built let in the light, with the result that the Hierarchy will now be more effective in aiding us than was heretofore possible. It goes to the very heart of the significance of the first stanza of the Great Invocation, because now light can 'stream forth into the minds of men' in abundant effectiveness.

We have been told that the spiritual Hierarchy of the planet will in days to come be a body of men who will be much superior to the personnel of the Hierarchy in days gone by. This is the result of the fact of the process of growth which goes on at all levels and at all stages of consciousness, including the Christ himself.

One of the significant hierarchical events in progress at the present time is the preparation of certain of the Masters for the taking of the sixth initiation. This is being done as a group, at the suggestion of the Christ, and involves special commitments on the part of that group for the immediate cycle. In these cases the sixth initiation will still include the choice by the Master as to which of the seven paths of future evolution he will follow. But it includes also a definite postponement of his progress for the special aid of the work of the Christ in the immediate cycle. One can readily understand that the Hierarchy, as composed of fifth degree initiates with here and there a sixth degree member, will be very different from the newly potentialised Hierarchy when there are many sixth degree initiates, and some seventh.

### **A Shield**

We are told that this new group of sixth degree initiates in the Hierarchy will protect the Christ, standing around him as a shield, enabling him to receive and process and distribute the new spiritual forces now available to him to far greater advantage. This is particularly so in connection with the second aspect of the first ray, which it is now the function of the Hierarchy and the Christ to make available to humanity. In the new day 'will-conditioned love' will carry all forward.

It is interesting to note that these sixth degree initiates will specifically act as liaison officers between their great leader, the Christ and the Avatar of Synthesis. This hierarchical

event gives us a glimpse of the yet far distant cycle when all the Hierarchy will have more knowledge of the will aspect of Deity and can more actively co-operate with the solar processes in which our Planetary Logos finds his life and which determine his goals.

In attempting to speak of these things and in letting our minds play upon them, we are indeed like children, knowing little but daring much. We have to learn to speak definitely about such matters without being dogmatic.

There are other significant events occurring in the reorganisation of the Hierarchy in preparation for the reappearance of the Christ about which we have some knowledge. Ultimately there will be forty-nine Ashrams and the process of perfecting them is well under way. This involves opportunity for many high-grade accepted disciples who heretofore have stayed much longer on the periphery of the Hierarchy before participating in direct ashramic action. The newly accepted disciple causes more difficulty in the Hierarchy as to its internal adjustments than any other one factor.

Two things have been accomplished in the Hierarchy of recent times: one, the new emphasis and closer welding of the work of the seven major ashrams; and the other, the focusing of the main Hierarchical effort at the present time under the three departments of government, religion and education. It is this new alignment and focus in the Hierarchy of the three and the seven which receive the main impact of the new potencies coming into the entire Hierarchy from Shamballa.

When one contemplates the energies which the Christ now wields, recognising their complexity and the necessity of integrating and blending them, we get an added appreciation of one of the most important functions of the Christ today. He is, of course, still handling the tremendous potency of the Piscean era out of which we are passing, but which still powerfully affects the majority of human beings on this planet. To ignore it would be the height of folly. This has to be increasingly blended with and adjusted to all the new potencies. In addition, the resulting effects in human consciousness of what has

been the dominating sixth ray is by no means over, particularly in the United States and Russia. Here again we have the task of skilful adjustment and modification.

Of the new forces, the most fundamental and long range is the rapidly increasing Aquarian potency. This is as yet quite new to human consciousness and the adjustment to this Aquarian influence has been a main task of the Hierarchy and of the Christ. It has to be blended with the Piscean and the sixth ray remaining influences. How far it is wise, and how much it can produce constructive progress in bringing in the new, which inevitably arouses human fear and rebellion, is one of the big problems the Hierarchy and the Christ in their executive capacities have confronting them. Humanity is being given today every last bit of new age influence that it can constructively absorb.

#### **Focal Point**

Added to all this, the Christ as the focal point in the Hierarchy has to receive and digest, so to speak, the new potencies of the second aspect of the first ray now pouring in from Shamballa. The work of the destroyer aspect is finished. This energy is a real problem, as all new and potent influences must necessarily be, even in the Hierarchy and to the Christ.

The whole process of salvaging humanity is greatly benefited and helped by the triangle of energies now standing behind the Christ, consisting of the Avatar of Synthesis, the Spirit of Peace and the Lord Buddha. They bring him new spiritual dynamics, and again he must adjust to and wisely use the energies they carry.

These very sketchy and inadequate thoughts give us just a glimpse of the stupendous effort required and the long range importance of the position that the Christ has assumed as Head of the Hierarchy for the coming age. We give these energies inadequate names but we do not really yet have the capacity to understand them. It is, however, very useful and an aid in the preparation for the reappearance of the Christ to have a group of esotericists in the world who know more about what is required of the Christ in the new age than has ever been known before.

# POINTS OF THE COMPASS

by Blodwen Davies

## 1. Wisdom in the West

*Is it perhaps possible that at great gatherings of the ancient Celts at Stonehenge, the ancient Vedic prayer, the Gayatri, was used as an invocation?*

**D**URING the First World War a British Air Force officer at an air base near Stonehenge was concerned because the stones of the old landmark might become a hazard to the men of the R.A.F. He wrote to London and asked to have the stones removed. Fortunately his request was denied. Fifteen years earlier it might quite easily have been carried out.

The first thought of preserving Stonehenge as a national landmark was born at the turn of the century. Flinders Petrie drew a detailed plan of Stonehenge just before a storm in 1900 blew down one of the great trilithons. The owner of the land at that time was Sir E. Antrobus and so little concern had been shown about the place that when its preservation was debated he had to go to court in 1905 to prove his ownership. But the tide of indifference had turned, and after four thousand years of existence it was recognised as Britain's most significant historic site.

It was Antrobus himself who began the work on Stonehenge by asking the advice of the Society of Antiquaries in London in raising the great leaning stone in the centre of Stonehenge. It was at the summer solstice of 1901 that the first attempt was made to prove that Stonehenge had astronomical significance, but for many years afterwards the fact that it did mark the longest day of summer was regarded as a coincidence. Archaeology was a new field of studies devoted almost entirely to Greece and Rome and other classical sites.

Ten years ago a young man named Gerald Hawkins was stationed at nearby Larkhill missile-testing base. Stonehenge immediately gripped his imagination. As he said: 'I used to visit that gaunt ruin whenever I could . . .

I poked around, marvelled and read everything I could find about it.' In 1961 he wrote a book called *Splendour in the Sky*. As he wrote, something happened to him in the act of projecting his thought into the written word. He said: 'The stone blocks are mute but perhaps some day by a chance discovery we will learn their secret.' As he wrote that sentence he realised that a thought which had been haunting him was born, 'suddenly crystallised', as he said. Something should be done. Three years later it was accomplished.

Professor Hawkins was by then living in Cambridge, Mass., a research assistant of the Smithsonian Astrophysical Observatory. He returned to Stonehenge to stand, with a camera, in the heart of the circles to await a midsummer sunrise. His thoughts went back nearly four thousand years, trying to fathom the mystery out of which these men of the stone and the bronze ages had, with infinite patience, mental and physical skills and some unknown purpose, created Stonehenge.

### Stonehenge an Observatory?

Suddenly there was the sun; and he watched it in awe, just as men of every generation in thirty-eight centuries had watched it. But, unlike the primitive Briton, he did not know why he stood there. Then another thought crystallised. Was Stonehenge an observatory? If so, how much more could it tell of the universe and the solar system than merely the day of the summer solstice?

Professor Hawkins, as a scientist, realised the enormous amount of research required to explore that problem. However, he was a man of the electronic age. Back in the Observatory in Boston was a computer. Putting intuition and the computer to work together

in this fantastic age, perhaps Britain's oldest mystery might be solved.

In *Nature*, the British scientific journal, for October of 1963 and in *Harper's Magazine* for June 1964 he tells the story of what grew out of his question at Stonehenge. Before leaving England he gathered up all the maps, charts and other data he could procure. He spent nearly a year working out details of the problem, and thirty hours on preparing data for the computer. Then, as he says, the final run of the Harvard-Smithsonian IBM 7090 took about one minute. He was prepared for the sun alignments, but he confesses to some unscientific emotion as he discovered the results. There were ten sun correlations, and then fourteen moon correlations.

In *Harper's Magazine* he wrote:

'All of the twenty-four alignments are between key positions; the centre of the structure, the avenue or most important axis, the great trilithon arches, the rectangle of stations, the uniquely placed stones near the entrance, every one of them key positions paired with others to point to a sun or moon rise or set. That solidly establishes the fact that these alignments were significant, deliberate, basic in construction.'

Only by one chance in a hundred million could this happen by accident. It meant that not only was Stonehenge an observatory, but it was a good and accurate one.

Then he was asked if something spectacular could happen once every nineteen years at Stonehenge, at an eclipse of the full moon at the summer solstice. Such an eclipse was due on 24th June 1964.

Three days before the eclipse the *New York Times* told the story of some new developments at Stonehenge as the result of the uncovering of the significance of the Aubrey Holes.

The Aubrey Holes are the earliest part of Stonehenge, which was begun sometime this side of 2000 B.C. It may have been five centuries before Stonehenge was completed. There are fifty-six holes in the outer circle, equally spaced and named after the man who first described them. Again the research

recently done showed that over a period of six centuries of calculations, eclipses of the sun or moon always occurred when the mid-winter moon rose over the Heel Stone, the marker in the avenue of approach. The moon rises took place in this way at intervals of eighteen, nineteen and nineteen years, making a total cycle of fifty-six years. The Aubrey holes were intended to make a movable marker or counter, each year, to establish the years when the eclipses would occur. Three of the Holes would mark those three years in the greater cycle when the eclipses would come.

Diodorus in the first century B.C. wrote of a spherical temple which he assumed was erected to the god Apollo, for he said that the god visited the temple every nineteen years, 'the period in which the return of the stars to the same place in the heavens is accomplished'.

### A Legend

There is a curious legend about Stonehenge which says that it was first erected in Egypt and then transported to Ireland by magic. Then in time it was whisked from Ireland to England by Merlin who did it by 'a word of power'. It is also a curious fact that a legend in Egypt says that the builder of the Great Pyramid moved all the great blocks of stone into position 'by the use of sound'. Added to this, HPB says in *The Secret Doctrine* 'if several hypotheses resting on mere assumptions . . . are taken away from the science of modern astronomy . . . then even the presumably universal law of gravitation will be found to be contrary to the most ordinary truths of mechanics'.

Now that we know more about the purposes of Stonehenge, there is plenty of room for speculation about the four major festivities of the people whose life hinged on Stonehenge. There is a very vigorous revival of interest in the history of the Celts in Britain today. Again it has been proved that when an individual or a group seriously applies methods of research to any such subject, the results may be fruitful and even astonishing. The asking of questions is always the starting point for revelations. Many new books are appearing. One of the

best is *The Celts* by T. G. E. Powell, the head of the Department of Pre-historic Archaeology at the University of Liverpool. He says the Celts were the first Europeans of note north of the Alps, and they produced a rural economy, social organisations, a great system of education and a splendid culture.

It is strange how the Celtic heritage came to be pushed into the background and ignored by less developed and more aggressive peoples. But a full cycle of time is rediscovering them.

Professor Powell writes of the four great festivals of the Celtic year without realising a significance that will be noticed by students of arcane knowledge. The chief of these festivals was known as Samain. It was concerned with the fertility of the earth and appeals were made to a god called Dagda. He was The Good God, in the sense of great competence, 'the good-for-everything'. He was a form of the One God, from whom all things proceed, to whom all things return. This festival came when the sun and moon were in Scorpio. The night before Samain was believed to be a time when children were born with supernatural powers, good and evil. The earth was over-run with monsters, and creatures from caves and mounds. Evil was abroad, attacking even the royal homes. The festival was apparently designed to offset the evil and invoke the good. The Celts invoked fertility and protection for the year to come. This festival survives as our Hallowe'en, translated by the church into the feast of All Saints.

The next festival was Imbolc in February. It was also a fertility festival but the emphasis was on healing and learning. It concerned also the sheep which provided them with meat, skins, wool and cloth; nourishment, comfort and health.

The third festival was in May. Remnants of Beltane survive in Scotland. Belenus, one of the oldest of the gods, was a protector of pastoral life. Fires were lit on high places and sometimes twin fires were lit so that the Druids could drive the cattle between them to ensure their safety from accident and disease.

### Moral Responsibility Accepted

The fourth festival was Lughnasad, in August, when the sun was in the sign Leo. It was a harvest festival but intended to ensure a good harvest, not to beg for one, nor was it an act of gratitude. The Celt was never a subservient, pleading creature. He accepted his moral responsibility for working with nature and developed skills to do so. He was not afraid of his God; he admired his competency and he was conscious of his own capacity for working with both God and nature. He was a disciple. This was the festival of the sun; the sun was the symbol of all life and energy in the cosmos and of individuality. He was a son of the Sun but he was not a snivelling son. He had a son's inheritance of intelligence. The greatness of the Celtic culture, the passion for learning and for justice produced great laws, great arts, a great philosophic religion which was all-permeating as sunshine. Religion was not something in a secret chamber. It impregnated the laws, social institutions, arts and education of the whole society. While Europe, especially south of the Alps, lived in the gloom of the Dark Ages, Britain sent teachers all over northern Europe to found schools, and welcomed the youth of the Continent to its monastic schools.

It is not too far stretched to ask whether, at these great festivals which represented the fixed cross of discipleship, the ancient Vedic prayer, the Gayatri, which they could probably have brought with them, was used as an invocation. There was no calendar in our sense of the word. Festivals would be set by the full moons as are the full moon meditations of esoteric groups today.

Natalie Banks in *The Golden Thread* says:

"Through this most sacred text of the ancient Vedas of India, the Gayatri, the devout Brahmin of today continues to greet the rising sun as others have done before him for many thousands of years."

Perhaps great gatherings of Celts at Stonehenge together said:

"O Thou who givest sustenance to the Universe,  
From whom all things proceed  
To whom all things return,  
Unveil to us the face of the true spiritual Sun  
Hidden by a disc of golden light  
That we may know the Truth  
And do our whole duty  
As we journey to Thy Sacred Feet."

The great Prototype of Celtic culture was Hu the Mighty who, according to legend, began the building of Stonehenge in 1850 B.C. The Boston computer, the twentieth-century oracle, confirms the legendary dating. Hu is the equivalent in Celtic to Christ in the Greek. The Druids were his disciples, the Servants of Truth, from the Celtic word Druthin, a word that sounds remarkably like its English translation. Hu led the tribe of Cymri, the name the Welsh still use for themselves, from the site of Constantinople. He systematised the wisdom of the Celts mnemonically. The Welsh Triads were a part of this memory system of education. It was a practical social use of poetic writing. One example of this that has come down to us from some remote teacher is the rhyme beginning: 'Thirty days hath September ...'

All the wisdom of the Celts was taught in this way. Before the time of Christ there were forty great colleges in Britain in which sixty thousand students were taught. There were colleges of Druidesses as well as of Druids. The studies covered twenty years of instruction. Many students came from the Continent.

### Molmutius

Another of the Prototypes, not only of Britain but of the modern Commonwealth, was the son of a Duke of Cornwall, Molmutius. In the fifth century B.C. this scholar codified all the existing laws which were known as the Code of Brutus. They originated, so said tradition, with Brutus, a prince of Troy, who founded the port of London and called it Troy-Novant, or New Troy. It was a great trading city and from it we still have Troy weights. Brutus may have arrived late in the thirteenth century because the laws are said to have been in force in 1100 B.C.

The Laws of Molmutius were remarkable. One of them established the right of a woman to succeed to the throne. That law is in effect to this day. They provided equality of civil rights and of taxation, and the freedom to come and go. Every Briton had the right by birth to five acres of land for a home, the

right of suffrage, not only for men but for women on marriage. There were even welfare laws, for public maintenance was provided for the old, the babe and for the foreigner 'who cannot speak the British tongue'.

When the Saxon King Alfred ruled England he had the Code of Molmutius translated from the Celtic into Latin so that it could be applied to all the land. This is an example of what we can recover from the past in a movement such as the Celtic revival of buried wisdom.

In *Britain's Unwritten History* E. F. Lincoln says: 'Archaeology is still in its infancy . . . One hundred years ago it scarcely existed. The enthusiasm of the Victorian antiquarians . . . laid the foundations on which the whole structure of modern scientific knowledge in this field has been based.' One area in which it was promptly put to work, side by side with the scholars in biblical history, was the discovery of the Dead Sea Scrolls. And that came about because of an unruly goat and the young goatherd who pursued it, tossing a stone into the mouth of a cave near the shores of the Dead Sea.

We may as well prepare ourselves to understand what some of this recovered knowledge signifies for the Aquarian age. The scientific and academic professions will need the help of a new age of amateurs, the students of esotericism and of symbology. The men who are segregated into professional sects will be frustrated until they realise the value of some of the basic esoteric knowledge that has been so thoroughly erased by institutionalised religions. The amateur, let us remember, is the man who does his work for love of it. There is plenty of room for those amateurs in esoteric philosophy who seek out the great Prototypes of our fifth or Aryan race, of which the Celts are a part, and whose other parts are scattered over the world.

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# The Forerunners

by Alice D. Shearston

Jane Addams

1860-1935

*This 'first citizen of Chicago, first citizen of America, first citizen of the world' belonged to all peoples, to all religions. Her great heart heard the cry of humanity and never failed to answer its needs.*

A FRAIL, pallid wisp of a woman, slightly stooped, gentle of manner and soft of voice, Jane Addams was introduced by the chairman at one of her lectures as 'the first citizen of Chicago, the first citizen of America, the first citizen of the world'. When she stood up to speak and raised her hand to silence the applause, she said with a bashful smile: 'I'm sorry, but your chairman must have meant someone else'.

Fifty thousand native and immigrant Americans came to pay her honour at her death in 1935. A Greek working man expressed what she meant to them in the words, 'Her no just one people; her no just one religion. Her all peoples, all religions'. 'If you would see her monument, look around you', said the Dean of the Chicago University Chapel. Her great heart always heard the cry of humanity and never failed to answer its need.

From the loss of her mother at an early age, the dominant influence of her childhood was her father. Eight times an Illinois State senator, a Quaker by conviction, a handsome, prosperous business man, he was truly a distinguished, remarkable person and widely known for his integrity. She once said of him: 'I was filled with pride that I knew a man who held converse with great minds'. As a child, feeling herself small, homely and insignificant, she lived with a great sense of inferiority, believing her splendid father must be ashamed of her. When finally convinced of her error, her efforts to prove herself worthy of his pride were unrelenting.

While attending Rockford College she

became an ardent disciple of Emerson, whose essays filled her with the beauty, wonder and wisdom of his words. At about the same time, her study of the New Testament converted her to the dignity, necessity and beauty of service and the dedicated life. She thought to attain this by training for medicine but her work of a year was terminated by illness, a severe spinal defect from which she was never long free of suffering all her life.

After months in bed she was advised to take a trip to Europe. On an evening sight-seeing bus she learned at first hand what slums meant in London. She has written: 'it was not the ragged, tawdry clothing, the pinched and sallow faces that gave one the final impression, but the myriad of hands, empty, pathetic, nerveless and work-worn, clutching for already unfit food from the huckster's truck'. There came her decision. She would devote her life to alleviating the suffering of underprivileged humanity. On a subsequent trip she visited and studied settlement houses in London and eventually based her Hull House, in Chicago, on the best of their programmes.

Miss Addams returned to Chicago with her decision to do something about relieving the cruelty to humans in the world. It is said of her a large part of her genius was in getting things done. She was practical and had a tremendous capacity for work. She secured an hospitable old house, still essentially sound, on Halsted Street, surrounded by tenements. This was in 1889 when Chicago had grown to one million, three-quarters of whom were foreign born. From a hundred

countries they were thrown together by chance into a community. Here was the proving ground for her dreams, to humanise and harmonise these diverse elements into a democratic American society.

### Old Mansion

With the aid of her close friend, Miss Ellen Starr, Hull House was opened. They furnished it as though it were in a fine residential section of the city, in keeping with the character of the old mansion. It was Chicago's first settlement. In Miss Addams' own words: 'It represented no association, but was opened by two women, backed by many friends in the belief that a mere foot-hold of a house, easily accessible, ample in space, hospitable and tolerant in spirit, situated in the midst of the large foreign colonies which so easily isolate themselves in American cities, would be in itself a serviceable thing in Chicago. Hull House endeavoured to make social intercourse express the growing sense of the economic unity of society. It was an effort to add the social function to democracy. It was opened on the theory that the dependence of classes on each other is reciprocal, and that as the social relation is essentially a reciprocal relation, it gave a form of expression that has peculiar value.'

How does one describe Hull House adequately? Words seem paltry to convey the tremendous impact and quality of its existence as the years unfolded. Additional facilities were acquired when more space was needed. Volunteer teachers came in numbers to meet the challenge of its programme, in addition to the talent and ability right there in the neighbourhood. It gave the social minded of the city an opportunity to serve as never before. Physicians, benefit societies, ministers, priests, young men, young women came to help with the groups they could assist.

The programme offered every type of service that was needed for the throngs that entered its always open doors. Nursery groups, kindergarten, after-school clubs for older children; study groups, college extension courses for adults; recreation and library facilities; special interest activities for different racial groups; art and craft studies, drama and music groups of all kinds, literature classes, mathematics courses and other re-

lated industrial studies. Current events clubs were one of the most popular institutions and Miss Addams speaks especially of the Working People's Social Science Club which met weekly. It was social, educational and civic in character because it strongly connected the House with the labour problems in their political and social aspects. Very early in the establishment of Hull House, Miss Addams realised that the people were aesthetically starved so that in addition to a soup kitchen, she provided an art gallery, which became the more popular of the two.

She was sorry to have Hull House regarded as philanthropy, although it did have some such aspects. She states that working people require only to have their aspirations recognised and stimulated, and the means of attaining them put at their disposal and that is the duty of good citizenship, not philanthropy.

Again she writes that her definition of a settlement is that it is an attempt to express the meaning of life itself in forms of activity. There is no doubt that the deed often reveals when the idea does not. The settlement social relations are successful as they touch to life the dreary and isolated; its teaching is successful as it makes easy and available that which was difficult and remote. Its most valuable function lies along the line of interpretation and synthesis.

Miss Addams became the unofficial counsellor of the entire district. No service on behalf of her neighbours was too humble for her to perform, even to the personal inspection of alleys for adequate trash collection.

From the beginning the arts had an important place in Hull House. An art writer for the *New York Times* says of her that she saw the arts, painting, sculpture, crafts, music, drama and dancing as part of the wholeness of human life. And because of the universality of their language, the arts could communicate to many different groups as necessary sources of delight and stimulating enrichments in the dreary lives of the people of her environment.

Although Miss Addams considered Hull House her major undertaking, there were

many other 'firsts' in her long career of about forty-five years. One interest very dear to her heart was the awakening of women to a sense of their own natures with their rights and obligations to be conscientiously assumed. Closely allied with this was her championship of the Women's Peace Party of which she was the National Chairman. In 1915 she attended an international conference at the Hague and headed a commission to seek an end to war. She visited the heads of ten governments, arguing for the progress of mediation and negotiation. At this time she was greatly criticised for her pacifist position. However, after the war she helped to acquire thousands of pounds of food for German children by speaking throughout the country for the cause. In 1919 she again attended a Women's Peace Party Conference in Zurich when the Women's International League for Peace and Freedom was formed and she became the President, an office she held for the rest of her life.

In 1931, she shared with Nicholas Murray Butler the Nobel Prize for Peace. She donated her share, \$16,000, to the Women's International League for Peace and Freedom, stating, 'the real cause of war is misunderstanding. Let this money be spent in the cause of international understanding, our World's Fair theme: Peace through Understanding. The nations can live in peace if only they will unite to get rid of their individual aggressors.' This was the theme of her life, the children of the human family must be brought together, educated to learn to love one another. Her advocacy of international goodwill was sustained by her undying faith in the continuity and interdependence of mankind.

The keynote of her life and work is found in the furtherance of better human relations. She was America's foremost authority on the subject of child labour laws, the result of her extensive investigations into the unbelievable factory conditions which then prevailed. Children in the 1890s often worked from seven to seven in the nation's industries. The 'sweat-shop' workers in the needle trades also came under her attention. Later, labour unions called on her for help and welcomed her co-operation. Groups met constantly at

Hull House and for three months at one time she held evening meetings to inform the public on the evils of child labour and the sweat-shop. The demands of the aroused public resulted in the first Illinois state factory legislation.

Other phases of her work for children outside the settlement itself were noted in the part she played in the establishment of the White House Conference for Children out of which the Children's Bureau grew later, the first evidence of federal interest in child welfare.

In 1909 she was the first woman President of the National Conference of Social Work. She was also a founder and the first President of the National Federation of Settlements and served on its board until her death. It is stated by a contemporary worker that the character and achievements of Miss Addams are a proud part of the history of social work and brought new dimensions to the profession. Hull House exemplified the settlement method at its best. And the settlement movement in the world today largely owes its existence and development to the influence of this amazing woman.

### **Prodigious Activity**

Through all these years of prodigious activity she lectured extensively. Her unflinching devotion to the defence of civil liberties made her a national figure as early as 1906. In 1920, as a member of the National Committee, she was one of the founders of the Civil Liberties Union. With courage, compassion and determination she stood in defence of detested and feared radicals. A belief in 'freedom for the thought we hate' was as natural to her as it was to the author of that quotation, Justice Holmes. She had a reputation for municipal reform in Chicago where she was well known in her fight for labour legislation. She attacked the evils of city life, speaking to many civic groups. It is largely due to her efforts to obtain playgrounds and parks for the children of the great city that Chicago has today one of the best municipal park systems in the country.

Not the least of her efforts for mankind was her voluminous writing. Her best known books of the many published from 1910 to

1932 are *Twenty Years at Hull House*, *The Second Twenty Years at Hull House*, *Democracy and Social Ethics*, *Newer Ideals of Peace* and, perhaps her masterpiece, the profound and tender *Spirit of Youth and the City Streets*. And she was known to millions by her magazine articles.

To celebrate the centennial of her birth, in 1960 the members of the Women's International League for Peace and Freedom, with which she was so widely identified, wished to commemorate it by a selection of her writings in an anthology called *Jane Addams: A Centennial Reader*. Its object was to reveal the richness of her sympathies, the distinction of her English style and the depths of her penetrating mind for future generations. A distinguished person in his field wrote an introduction to each section which presented her work in its various areas. Her papers are regarded as great literature because of their clarity, beauty of expression and range of her thinking.

Each of the introductions by those who knew her personally carries the highest tributes that can be put into words. To mention some of them, it is said of her: 'To all she did she brought the integrity and self-discipline of the artist'; 'The light of her

character shone in undiminished vigour for forty years, bringing a healing beam into dark areas of our industrial society'; 'She was a woman of genius and it lay in her humanity'; 'An irresistibly magnetic woman who drew to herself and her ideas the interest and support of others'; 'Spiritually the kin of Emerson and Thoreau in her writings'; 'A great life lived beautifully and actively in the unremitting service of her fellow human beings'; 'She illuminated and became a part of all who came within her influence'.

Perhaps the finest expression of her is penned by Dr. John Haynes Holmes, formerly of the Community Church, N.Y. 'While poverty, disease and hunger were upon the earth, Jane Addams could not live apart from those who suffered. While war swept in successive storms over the world she must be in the forefront of the fight for peace. Another lady with a lamp, she walked the ways of darkness and brought light where she trod.'

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*The Master K.H., the Chohan on the teaching ray and he who will be the next world teacher, is already active in his line of endeavour. He is attempting to transmute the thoughtform of religious dogma, to permeate the churches with the idea of the Coming, and bring to a sorrowing world the vision of the Great Helper, the Christ . . . The Master K.H. works also with the prelates of the great Catholic Churches, Greek, Roman and Anglican, with the leaders of the Protestant communions, with the foremost workers in the field of education, and also through, and with, the dominant demagogues and organisers of the people. His interests lie with all those who, with unselfish intent, strive after the ideal, and live for the helping of others.*

from THE EXTERNALISATION OF THE HIERARCHY, p. 505

# Human Unity

*The destiny of man is first to be aware of his centre and then . . . to manifest on Earth . . . the emergence of the supreme cosmic consciousness.*

**T**HE first World Conference of the World Union movement in Pondicherry, India, was held during August 1964 in the Theatre of the Sri Aurobindo International Centre of Education.

During the final session, presided over by Sri A. B. Patel, formerly Minister of the Kenya Government, and now Vice-President and Treasurer of World Union, the four commissions of this world gathering reported on their deliberations under the themes of the conference:

1. *Conscious Evolution and the Destiny of Man.*
2. *Review of World Forces, Spiritual and others, leading to World Unity.*
3. *Creative Collaboration between Science and Spirituality.*
4. *Collaboration with other Non-Governmental Organisations of the World during the United Nations Year of Co-operation 1965.*

The following extracts are taken from the reports on each of these four themes:

## 1. Conscious Evolution and the Destiny of Man

It is significant that man, who represents a partial awakening in the surface workings of nature, has a power of volition and conscious discriminating choice. It is also significant that in modern psychology we have an increasing affirmation of a core of personality which is variously called the centre, the true individuality or the psychic being. In the ancient Upanishads this was called the *Chaitya Purusha* and this being in man was considered the true captain of man's upward evolution.

The destiny of man is first to be aware of his centre and then, by his upward and conscious aspiration, to manifest upon Earth not merely the highest individual fulfilment,

but also the highest collective fulfilment, the emergence of the supreme cosmic consciousness. This consciousness is the all-comprehensive eye of Light whose radiation on the Earth would establish a new mode of life, of harmony and mutuality, of true love and brotherhood, a life of highest unity of world existence; verily, the Kingdom of God upon Earth.

We, the participants of this conference, feel a spontaneous urge to dedicate ourselves to the task of discovering our true soul and to collaborate with the forces of conscious evolution and to contribute to the birth of a new world of harmony. We invite our fellow-men everywhere to this adventure.

## 2. Trends towards World Unity

Humanity is awakening to a sense of its own destiny. Millions who now respond to the world need are finding their own ways towards world unity and right human relations.

Signs are not wanting that this unity will come. The principles of co-operation and sharing are slowly but surely being substituted for those of possessive greed and competition. The ideals of human unity, brotherhood and the general good have held the attention of nations and peoples for decades and are now finding active expression. Governments are pledged to renounce war. Science has brought continents together by annihilating distance and increasingly stresses the unity of all existence. Religion is more and more drawing attention to human brotherhood and the truth in all faiths. Through every field of human endeavour, culture, politics, religion, science, psychology, finance and philosophy, nations and peoples are coming closer and trying to co-operate. International Geophysical Year, the Freedom from Hunger campaigns, and in 1965, Inter-

national Co-operation Year, demonstrate mounting world effort and the emergence of 'One Humanity' into the conduct of human affairs. The world-wide growth of voluntary organisation representing the will of the people for the good of all is a most significant factor in this process. In learning how to help each other to live we foreshadow a future of creative living.

Through the United Nations the peoples and governments are learning to adjust their relations. The nations must work towards the point where they regard their national cultures, their national resources and their ability to serve mankind as the contributions which they must make to the good of the whole. The principle of co-operation will help to ensure that unity does not become uniformity in the possible event of a world federation.

We must never confuse the two: unity and uniformity. Uniformity is a mental principle, not a sign of life; it prepares for death. Perhaps a world-state may have to come into being, lest the problems of war and peace should prove insoluble. But a world-state, through whatever process it might come into being, must not kill the life of the nations which it seeks to control. It must not be of the dominating unitary type with which the world is familiar today. For that would be to destroy all initiative on the part of its component units. What we need is a living spirit of oneness, not a death-in-life.

The cementing factor of this world is the consciousness of unity. The true union of the world has to draw its inspiration from the deepest springs of the heart, from the inmost soul of man. In spite of the great and apparently impassable barriers to the realisation of world unity, all who work for humanity must work with a faith in the soundness of the human heart and a knowledge of the potentials in man.

### 3. Creative Collaboration between Science and Spirituality

Our first seminar on Science and Spirituality in Patna stated that:

"Although in the popular view Science refers to the knowledge of the outer world and Spirituality to the knowledge of man's spirit of self, this seminar is of the considered view that knowledge is one and indivisible. Science has to be understood in its original meaning of 'knowledge', and as such

must include knowledge both of the outer world and of man's own nature. The spectrum of Truth has to be recognised as extending on the one hand into the sensory world, which has been the chief concern of the scientist so far, and on the other hand into the world of Spirit."

We can no longer take for granted the old dualism between spirit and matter. They now appear to be but two faces of the same coin, two aspects of the one Reality. It is our considered conviction that, in an age when all human values are threatened unless unity prevails, both men of science and spiritual aspirants should seek the largest common ground in the spirit of mutual understanding and collaboration.

What is the master-key to that human unity on which survival, peace and progress depend? Peace is the key to progress, and unity the key to peace. We have come to believe that the key to unity is an integral scientific and spiritual development.

### 4. International Co-operation Year 1965

World Union offers its wholehearted co-operation to all organisations participating in the celebration of 1965 as United Nations Co-operation Year. Our united efforts in fostering an active spirit of co-operation can transform the future of mankind.

We have examined some of the means by which our common hopes can be realised, and we offer the following suggestions:

- (a) National Councils for international co-operation, already established by non-governmental organisations in several countries, should be set up by voluntary organisations in all parts of the world.
- (b) International centre to serve the needs of non-governmental organisations, should be established in all the major cities of the world.
- (c) An international corps of young volunteers from all over the world should be formed, since the peoples of countries at every stage of development have much to share.
- (d) We are confident that voluntary organisations will find many ways of furthering international co-operation at all levels of human endeavour. We urge the governments of the world, with their great responsibility for the success of International Co-operation Year, to assist the peoples to play their part by making it possible to hold an international conference of leaders of opinion and of international work in all spheres. We do not forget that the proposal for International Co-operation Year was put to the United Nations by the late Pandit Nehru and it seems to us that a meeting of those who share his hopes for humanity's future might appropriately be held in India.

# The Man from Kerioth

by Evelyn M. Holt

*As builders of relationship in light energy, students of esotericism are told to apply 'light' to all they contact, and thus through expanding consciousness to find the underlying synthesis.*

**I**N Alice Bailey's book *From Bethlehem to Calvary*, the story of the historical Christ is portrayed in terms of 'living experience', and the reader is shown how each episode of the great drama holds an underlying truth. These inner truths are expressions of divinity, and are given as a pattern for man to follow. If followed, they become a path of light leading to the Father in Heaven. Describing the transfiguration scene, the author points out how three disciples closely associated with Jesus reveal in character and name symbolism the basic triplicity of man. Peter stands for the outer physical form, James for the emotional nature, and John, the mind. Together they represent an integrated, focused, and concentrated personality which, having journeyed the long ways of earth experience, has now achieved a state of consciousness where it can see the divine light in the soul and recognise it as Master.

Continuing the search for the life aspect behind the words, we find in the biblical accounts another disciple who comes into prominence soon after the transfiguration. It is he who has, during nineteen hundred years of orthodox Christian thinking, borne the brand of traitor and betrayer of the Christ, namely Judas. For thirty pieces of silver, we are told, he sold his Lord and Master. He was responsible for the crucifixion, yet through the death of form precipitated the resurrection, our proof of life eternal.

The name Judas is the Greek form of *Judah*, whose root-meaning is 'praise'. From this root stem many words used throughout the Bible in reference to races, lands, kingdoms and patriarchs, as well as to individuals. In the New Testament the name Judas is often joined with another title. In the betrayal story Judas is definitely surnamed Iscariot,

meaning 'one who looks', perhaps an aspirant? He had come from Kerioth, a city in Lower Judea east of the Dead Sea, and near the location of the famed Moabite Stone. Thus he was the only disciple not of Galilee, or 'the Circle'.

A city is a group of units; the syllable *Ker* means a horn or spiral growth, descriptive of the evolutionary process, and *Keres* is another name for *Demeter*, Goddess of Mysteries. How ingeniously this indicates one who has through expanded consciousness become an integrated personality. The Book of Acts states that 'Judas had obtained part of the ministry' (the soul came to minister); and that 'he by transgression (crossing over) fell, that he might go to his own place'. Ancient prophecies of the Old Testament foretell that after *Shiloh* (Peace) is established in the Tent of Meeting, then the sceptre or rule departs from Judah. Here is a picture of the personality's subordination to soul purpose, following contact on the mental plane.

Judas is often mentioned as allied with Satan, or as the Son of Simon. In speaking of his choice of the twelve, Jesus says, 'One of you is a devil'. Instead of the commonly used word *diabolos*, the Aramaic *santama* is employed here. Its root *sta* means to slide or slip and is descriptive of the serpent's motion. This would seem to depict Satan entering into Judas Iscariot, and also bears out the occult idea that the serpent of matter must be transformed into the serpent of wisdom.

## Through the Soul's Eye

Spiritual ideas must be recognised and interpreted through the mind, the soul's eye. Judas, seemingly, is the only disciple to realise that Jesus wished to be sacrificed. He once asked the Master how he would manifest to the disciples, and in this passage he

is described as 'not Iscariot', for he has left the lower nature. Jesus answers that spirit and soul will abide through the Holy Ghost after the soul's departure. He gives his blessing of peace, and assures them that the soul is carrying out the Father's orders. Specifically he calls Judas to his duty: 'Come, let us go hence'. At the Feast of Passover we know that Judas has fully accepted the truth that only through death of form can the higher energies be reached, for at this time of communion with his disciples, Jesus says of him: 'One who eateth bread with me hath lifted up his heel (as one walking in wisdom) against me.'

Judas had followed Jesus for a long time. The Bible tells us, 'he carried the bag' or, in occult terminology, had produced a place of holding. His mission is now to do what Jesus commands: 'Buy those things which we have need of against the Passover Feast'. This would be the traditional lamb, ever symbolic of the soul, and the bread, or body to be broken in sacrificial service. At the table in the upper room Jesus identifies him to the others as the one to whom he will give 'the sop', a bit of bread dipped in the wine, significant of the blood of Life. The word 'sop' can also mean a reward. After receiving it, Judas goes out to fulfil the will of the soul, and Jesus affirms: 'Now the Son of Man is glorified, and God is glorified in him'.

In the action of betrayal Judas is depicted as leader and spokesman for a multitude who follow with lights and weapons. Thus, through the use of the will, and the quality or light of the creative imagination, with fixed purpose does the initiate go forth to meet the approaching soul. He greets him as: 'Master!' and the soul replies 'Friend!' At this moment Peter (outer physical body) severs the right ear (lower mind) of the High Priest's servant Malchus, whose name means 'Ruler'. When the mental unit (ear of Malchus) goes, polarisation becomes spiritual. Jesus, in telling Peter to sheath his sword, indicates the transmutation of astral energy into the buddhic sheath. Jesus heals the ear, for the mind must be made new to tune harmoniously in to the Triad. Then Judas tells the High Priests to lead Jesus 'safely' away, that he may be lifted up on the cross.

Next we find that Judas 'repents himself,' reorients mentally. Feeling that innocent blood has been shed, he seeks to return to the Treasury the thirty pieces of silver, the price of the betrayal. The High Priests refuse it, saying: 'See thou to that'. Judas must assume responsibility, and express in his vital body that which has been received. This will not be of his own free will, for 'his bishopric or charge has been taken by another'. Dynamic atmic energy or 'livingness', the quality of the intuition or pure love, and the power of the abstract mind or idealistic perception, will be dispensed with by the Triad.

The Bible gives two accounts of what now happens to Judas. One says that he went and hanged himself. In other words, the creative life has been shifted to the throat and is becoming effective. The neck is the symbol of the connecting bridge or antahkarana, linking soul and personality. This act takes place in the potter's field purchased with the thirty pieces of silver, and where all is scattered among the pieces of discarded broken earthen vessels. This field represents the ring-pass-not of gathered energies, the life of the mental plane, and work with the separated ones.

### Field of Blood

The second account says that Judas fell headlong in the midst of this field, accurately describing projection by the will, and stabilisation in service, for he, in the crude yet potent language of the times, 'burst asunder, and all his bowels gushed out'. We might interpret this in terms of the soul's work via the nervous system which has created a point of tension. Now the personality, soul-infused, casts itself into world service. It is recorded in the Book of Acts that, after the resurrection, what had happened to Judas was known to all dwellers at Jerusalem (city of sacrifice and peace), who call this field in their proper tongue *Aceldama*, or 'field of blood'. The blood is the life, and the purpose of the field 'to bury strangers in'. Did not Jesus refer to himself and his group as 'strangers of Earth'; in the world, but not of it?

In the passages describing scenes after the resurrection, Judas is listed among the disciples, but not as Iscariot. He is called

brother of James; also as being 'of Galilee'; and 'one who rose up in the days of taxing (testing), and drew away much people; he also perished (as a personality), and those who obeyed him were dispersed'. As the early Church is being organised we hear of two witnesses to the resurrection in place of the old Judas. One is called Barsabbus Justus, or 'son of the just', who later works with Saint Paul as a prophet; the other is Matthias, chosen by the Holy Spirit to take Judas' place in the ministry. Matthias means 'God's gift'. These might well be interpreted as representing the intelligent activity and intuition with

which the initiate works.

At Pentecost the entire group of disciples receives the final infusion of the Holy Spirit, and the life aspect becomes dominant. The last mention of Judas occurs in the story of Paul's conversion. The latter, as the blinded Saul, is recorded as staying at the house of Judas on the 'street called Straight'. It is here that Paul's sight is restored. Can this be Judas in another guise? Has the 'one who looks', and who has followed the long road from Kerioth with understanding and obedience, at last reached home and the promised Light?

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# Orbits

by Emily Skillen

*Even a superficial knowledge of astronomy leaves us with a vision of space filled with myriads and myriads of orbits. It is such a stable pattern that we are tempted to step it right down to human living and see what help or insight we can get out of it. From our usual mental picture of planes it could be useful to change to that of orbits.*

**I**N our own little way each of us follows the path of an orbit around some central controlling point. Round and round we go, turning, as the days and years pass, every aspect of ourselves towards our central sun. If we are little evolved we are carried unconsciously in the stream of energies and forces, serving some natural purpose of which we are quite unaware, accepting pleasure and pain as they come; a little contraction, a little expansion, and life has run its course. If we are more evolved, more conscious, we begin to feel the rhythm of our orbit, to notice the recurrence, to react to the repeated impact of energies, to question things, to experiment, to reflect, perhaps to become aware of our controlling centre and of its relation to our personal phases. We may realise that our centre is controlling us, continually evoking something out of us. Such moments of vision result in great creativeness on our part, renewed enthusiasm for life, a happy communication with a much larger environment.

In our individual being we are a centre, the Monad, with circulating planets of soul, mind, astral or emotional body, and physical body. If consciousness is a quality of the central sun which lights up the planets in varying degree we can understand how people are unevenly developed and how some do not use their minds or have not yet discovered the soul. In the same way as planets have been discovered by their unseen magnetic pull, so soul influence may be felt for some time before it can be seen, known and take its rightful place in the system which is the human being. Perhaps the physical body is often referred to as being controlled by moon forces because it has one side permanently oriented away from the monadic light and

the other, the etheric-energy half in which are the permanent atoms or archetypal images, always turned towards the light.

It could happen that in time we fulfil all possibilities in our particular orbit and begin to look outside it, to respond to energies coming from other, perhaps larger, centres. When we cease to respond to the centre of our present orbit, we begin to withdraw our energy from this orbit and to transfer it to the other centre which is literally more attractive to us. We read in astronomy of bodies being pulled out of their habitual orbits, but one wonders is it not more that the interior energy of smaller units is pulled off into another system leaving the residual body to disintegrate? Occultism tells us of energy being 'drawn off' in this way as in the case of the moon which is now dead. Who knows but a supernova may be such a desperate longing in a unit in one orbit to proceed to another orbit that its entire being is transfigured and translated?

## Endless Circling

Units which are content to circle endlessly in the same orbit in the same state or unconscious reaction are under the laws of recurrence outlined by Nietzsche, Ouspensky, and others, which are every bit the horrors they indicate. We have a suspicion that the playwright Sam Beckett holds up a very good reflection of this state before us today perhaps hoping to stir us out of our orbits. We 'wait for Godot', we are content to be confined in worn-out bins or earthen jars, the soul within us not having the strength to burst out into new life. His idea of 'motion in a stasis' is nothing else but recurrence.

A lifetime may contain evolution of a being through many orbits without discarding the

complete form. But there are great movements in the life of the soul which entail periodic destruction of the form. The inner energy goes elsewhere, but the substance of its old form remains in the old orbit for use of other units of energy, because each orbit requires specialised matter. These great transitions explain death of one form and birth of another in a different orbit. We should not say life-and-death but birth-and-death, for there is naught but life. Again, if for any reason a unit chooses to leave its orbit, other units with whom it has been associated should release it willingly. We see, too, many orbits forcefully held together either by other units or by its controlling centre. Or indeed sometimes we see a centre shaking the units of its orbit out of the lethargy of recurrence, as witness the dynamic action of the late Pope John, which may mean that the actual centre of a system itself has begun to respond to a greater centre and takes its entire orbit with it. This action between orbits and their centre or centres, and other centres, is evocation and invocation, and many of us are beginning to work consciously in this way, seeking deliberately to affect other units on our orbit and to make response to greater centres. We also see ourselves as groups in orbit and as groups within groups, thus getting the true astronomical idea of a vast interpenetrating system.

Here, too, we can think of karma and re-birth in a new way. If everyone's 'heart's desire' is the centre around which he is in orbit, this cyclic impulse, this group activity is his true karma and not those people and circumstances gathered together at random in his environment. Ideal marriages, the Brownings, the Webbs, the Curies, have been those in which the partners happened to work together in orbit around the same ideal, but members of a family need not be seen as contained in karmic necessity, but each as working in his own particular group. In fact these larger, more defined groups, such as healing, educational, political, religious, psychological or financial groups are of far more importance as they reincarnate over the ages than personal relationship groups, and if this is realised individuals in a family could be understandingly released for wider service and a study of history given a fresh approach.

Fred Hoyle has recently spoken of the importance of the space between orbits as a field of intercommunication. To be aware of the network of energies using the systemic etheric network is one of our objectives as we study esoteric astrology and indeed in our work in general. If we draw several orbits crossing each other in different directions we find quite a few triangles appearing. It is interesting to speculate on the possibilities of units in one orbit communicating usefully with those in another orbit while all remain intentionally in their own orbit. Too often we have had no outer communication, no recognition of anything outside our own chosen centre and our own satisfying orbit of cosy, agreeing units. Synthesis understands the existence of many objectives and the value of many contributions to the whole. This is right relationship.

#### **Aphelion and Perihelion**

Two beautiful words in astronomy are aphelion and perihelion, which also have a message for us. In the journey around the orbit a body may pass sometimes nearer to its sun and sometimes further away. Perihelion means the nearest point to the sun, and aphelion the most distant. Do we not find in our studies and esoteric development that we are now full of enthusiasm, clear-sighted, positively radiant in the light of our chosen sun; at other times without energy, withdrawn, dark? We also have our daily highpoints, monthly full-moon meditations, and our festival period of new beginnings when we are definitely in our perihelion phase. Perhaps to be so aware of and responsive at all times to the very centre of our central spiritual sun gives us the capacity to be always steady in the light, even as the initiate apostle John rested ever in the heart, on the bosom of Christ.

Is the mystery of Christ to be seen as a brighter radiation of a central sun into its orbit, or as some outside energy entering a central sun and passed on to its orbit? Are we now, as the orbit, or as certain groups in the orbit, invoking on behalf of the whole orbit another inflow of the Christ spirit from within and from without our own spiritual sun? If so, we can see clearly the vital necessity of our work on behalf of the whole of humanity.

## FROM THE EDITOR'S DESK

This month we have three recently published pieces of literature from the United Nations for brief comment. These are:

*United Nations Plans for International Co-operation Year.*

*United Nations Declaration on the Elimination of All Forms of Racial Discrimination.*  
*A New Course in South Africa.*

### *United Nations Plans for International Co-operation Year.*

Nineteen sixty-five has been designated by the United Nations as 'International Co-operation Year', following an original suggestion by the late Mr. Jawaharlal Nehru during the course of his address to the General Assembly on 10th November 1961. On 12th December 1962 the Assembly unanimously adopted a resolution endorsing the idea and establishing a preparatory Committee to consider, among other things, the desirability of designating 1965, the twentieth year of the United Nations, as International Co-operation Year (ICY). Following a report of the Preparatory Committee, a resolution designating 1965 as International Co-operation Year was adopted by the Assembly in November 1963, and a Committee was appointed to organise and co-ordinate plans and suitable activities. The Committee has met regularly throughout 1964, and a series of proposals have been adopted or are now under consideration. These proposals are set out in leaflet form, providing suggestions and ideas appropriate not only at the level of national governments, but also for non-governmental organisations and for the general public.

The adopted keynote for ICY is 'peace and progress through co-operation', based on the note struck by Mr. Nehru in his address: 'We live in a world of conflicts and yet the world goes on, undoubtedly because of the co-operation of nations and individuals . . . Even today, between countries which are opposed to each other in the political or other fields, there is a vast amount of co-operation. Little is known or little is said, about this co-operation that is going on, but a great deal is said about every point of conflict, and so the world is full of this idea that the

conflicts go on and we live on the verge of disaster. Perhaps it would be a truer picture if the co-operating elements in the world today were put forward and we were made to think that the world depends on co-operation and not on conflict.'

Thus 'ICY is intended to provide a valuable opportunity for bringing about a greater awareness of the extensive co-operation among nations and to make possible a concerted world-wide effort to expand co-operation among nations. By these means ICY will contribute to the speedier attainment of the United Nations Charter.'

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### *Declaration on the Elimination of All Forms of Racial Discrimination.*

On 20th November 1963 the General Assembly of the United Nations unanimously adopted this Declaration in an effort to increase and speed up the growing tendency towards racial integration and equality of opportunity in all parts of the world. The Assembly took note of the fact that 'discrimination based on race, colour or ethnic origin in certain areas of the world continues none the less to give cause for serious concern', and it affirmed the necessity of speedily eliminating such discrimination, in any form, throughout the world and of adopting national and international measures to that end.

The Resolution consists of eleven Articles. The preamble provides the background of thought, purpose and idea from which the Articles emerge, including the stated conviction that 'all forms of racial discrimination and, still more so, governmental policies based on the prejudice of racial superiority or on racial hatred, besides constituting a

violation of fundamental human rights, tend to jeopardise friendly relations among peoples, co-operation between nations and international peace and security'; that 'racial discrimination harms not only those who are its objects but also those who practise it'; and that 'the building of a world society free from all forms of racial segregation and discrimination, factors which create hatred and division among men, is one of the fundamental objectives of the United Nations.'

The eleven Articles are comprehensive and provide for national differences under various political and social systems. A main emphasis is placed on education, civil rights, social equality and equal justice.

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#### *A New Course in South Africa.*

The 'Report of the Group of Experts established in pursuance of the Security Council resolution of 4th December 1963' has been published by the United Nations in pamphlet form. The report is comprehensive, detailed yet brief in expression, and includes a series of 'recommendations for action by the Security Council' and a 'Conclusion'.

The study is based on the fact that 'the question of race conflict in South Africa resulting from the policies of *apartheid* of the Government of the Republic of South Africa has long been the subject of consideration by the United Nations General Assembly and the Security Council.' The table of contents indicates the points of emphasis contained in the report:

- I. Introduction
- II. Principal Factors in the Present Situation.
  - A. Mounting Condemnation and Demands for Positive Action
  - B. Intensification of Apartheid Policies
  - C. International Dangers
- III. The Need for a National Convention
- IV. Agenda for the National Convention
  - A. Constitutional
  - B. Economic and Social
  - C. Educational
- V. The Role of the United Nations

#### VI. Recommendations for Action by the Security Council

#### VII. Conclusion.

In the Conclusion two points stand out, both of them underlining the real spiritual factor in the racial conflict as the esoteric student understands it. Point 128 states: 'The struggle in South Africa is not a struggle between two races for domination; it is a struggle between the protagonists of racial domination and the advocates of racial equality.' And point 125 quotes the Nobel lecture given by Chief Luthuli in December 1961: 'The true patriots of South Africa, for whom I speak, will be satisfied with nothing less than the full democratic rights. In government, we will not be satisfied with anything less than direct individual adult suffrage and the right to stand for and be elected to all organs of government. In economic matters, we will be satisfied with nothing less than equality of opportunity in every sphere, and the enjoyment by all of those heritages which form the resources of the country which up to now have been appropriated on the racial 'white only' basis. In culture, we will be satisfied with nothing less than the opening of all doors of learning to non-segregationary institutions on the sole criterion of ability. In the social sphere, we will be satisfied with nothing less than the abolition of all racial bars. *We do not demand these things for peoples of African descent only. We demand them for all South Africans, white and black.*'

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All these pamphlets are available from United Nations Information Centres.

*Beacon* readers may find in these pieces of literature evidence of new age principles emerging on a world-wide scale, stimulated and given focus and form through the work of the United Nations and its specialised agencies. Co-operation and sharing, freedom and equality of opportunity, are factors of substance in building the forms of the new civilisation and 'recreating the shrine of man's living'.

M.W.T.

# A Comprehension of Dates . . .

*"The comprehension of dates appears as the mark of an enlightened consciousness."*

A very interesting period will come about the year 1966 and persist to the end of the century. It is one for which the great ones are already making due preparation. It concerns a centennial effort of the Lodge and of the personages taking part therein. Each century sees a centennial effort of the Lodge along a particular line of force made to forward the ends of evolution, and the effort for the twentieth century will be upon a larger scale than has been the case for a very long time, and will involve a number of great ones. In a similar effort during the nineteenth, H.P.B. was concerned, and a fairly large number of chelas. In the effort immediately ahead, several of the great ones are concerned and the Master of the Masters himself.

from *A Treatise on Cosmic Fire*, pp. 753/754  
(AGNI YOGA 188)

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We are told that the problem which confronts the Hierarchy as it seeks to prepare disciples for the successive initiations is the right use of the will, both their own use of the will in relation to the initiate, and the initiate's use of the will as he works for the Plan as that Plan implements Purpose. To produce this, a direct, understanding and powerful expression of this first aspect is demanded. There are several reasons why the will presents a problem.

This energy of the will is the most potent energy in the whole scheme of planetary existence. It is called the 'Shamballa force', and it is that which holds all things together in life. It is, in reality,

life itself. This life force or divine will, implementing divine intention, is that by means of which Sanat Kumara arrives at his goal. On a tiny scale, it is the use of one of the lowest aspects of the will, human self-will, which enables a man to carry out his plans and attain his fixed purpose, if he has one. Where the will is lacking the plan dies out and the purpose is not achieved. Even in relation to self-will, it is veritably the 'life of the project'. The moment Sanat Kumara has attained his planetary purpose, he will withdraw this potent energy and, in this withdrawing, destruction will set in. This Shamballa force is steadily held in leash for fear of too great an impact upon the unprepared kingdoms in nature. This has reference to its impact also upon humanity.

You have been told that this force has during this century, made its first direct impact upon humanity; heretofore, it reached mankind in the three worlds after being stepped down and modified by transit through the great planetary centre to which we give the name of the Hierarchy. This direct impact will again take place in 1975, and also in the year 2000, but the risks will then not be so great as in the first impact, owing to the spiritual growth of mankind. Each time this energy strikes into the human consciousness some fuller aspect of the divine Plan appears. It is the energy which brings about synthesis, which holds all things within the circle of the divine love. Since its impact during the past few years, human thinking has been more concerned with the production of unity and the attainment of synthesis in all human relations than ever before, and one result of this energy has been the forming of the United Nations.

from *A Treatise on the Seven Rays*, Vol. V, pp. 715/716

## Moon Chart 1965

**I**N all meditation it is of value for the student to remember that, from the standpoint of permanent benefit, it is easier to meditate effectively during the period from the new Moon to the full Moon, than from the full Moon to the new Moon. The first half of the lunar cycle is one of intensification, absorption and accretion; the second half is one of assimilation and distribution. More real progress over a long period can be made by observing this cyclic law.

Wisely utilising newly acquired energies keeps inflowing and outflowing channels open and prevents emotional, mental and physical congestion, which may otherwise be experienced, with their accompanying physical consequences.

1965	DAY	GREENWICH MEAN TIME	MOON	U.S.A. STANDARD TIME		DAY
				EASTERN	PACIFIC	
JAN	2	9.07 p.m.	<i>new</i>	4.07 p.m.	1.07 p.m.	2
	17	1.38 p.m.	<i>full</i>	8.38 a.m.	5.38 a.m.	17
FEB	1	4.36 p.m.	<i>new</i>	11.36 a.m.	8.36 a.m.	1
	16	12.27 a.m.	<i>full</i>	7.27 p.m.	4.27 p.m.	15
MAR	3	9.56 a.m.	<i>new</i>	4.56 a.m.	1.56 a.m.	3
	17	11.24 a.m.	<i>full</i>	6.24 a.m.	3.24 a.m.	17
APR	2	12.21 a.m.	<i>new</i>	7.21 p.m.	4.21 p.m.	1
	15	11.03 p.m.	<i>full</i>	6.03 p.m.	3.03 p.m.	15
MAY	1	11.56 a.m.	<i>new</i>	6.56 a.m.	3.56 a.m.	1
	15	11.53 a.m.	<i>full</i>	6.53 a.m.	3.53 a.m.	15
	30†	9.13 p.m.	<i>new</i>	4.13 p.m.	1.13 p.m.	30
JUN	14†	2.00 a.m.	<i>full</i>	9.00 p.m.	6.00 p.m.	13
	29	4.53 a.m.	<i>new</i>	11.53 p.m.	8.53 p.m.	28
JUL	13	5.02 p.m.	<i>full</i>	12.02 p.m.	9.02 p.m.	13
	28	11.45 a.m.	<i>new</i>	6.45 a.m.	3.45 a.m.	28
AUG	12	8.23 a.m.	<i>full</i>	3.23 a.m.	12.23 a.m.	12
	26	6.51 p.m.	<i>new</i>	1.51 p.m.	10.51 a.m.	26
SEP	10	11.32 p.m.	<i>full</i>	6.32 p.m.	3.32 p.m.	10
	25	3.18 a.m.	<i>new</i>	10.18 p.m.	7.18 p.m.	24
OCT	10	2.14 p.m.	<i>full</i>	9.14 a.m.	6.14 a.m.	10
	24	2.12 p.m.	<i>new</i>	9.12 a.m.	6.12 a.m.	24
NOV	9	4.16 a.m.	<i>full</i>	11.16 p.m.	8.16 p.m.	8
	23*	4.10 a.m.	<i>new</i>	11.10 p.m.	8.10 p.m.	22
DEC	8*	5.22 p.m.	<i>full</i>	12.22 p.m.	9.22 a.m.	8
	22	9.03 p.m.	<i>new</i>	4.03 p.m.	1.03 p.m.	22

**NOTE:**

† Eclipses of the Sun at the new Moon and of the Moon at full Moon. When and where Daylight Saving Time is in use, add 1 hour to the above times. U.S. times are sometimes marked a day earlier than Greenwich because the former are 5 to 8 hours earlier in time.

The three Festivals will be observed on the following days: EASTER, 15 April; WESAK, 14 May; and CHRIST'S FESTIVAL and WORLD DAY OF INVOCATION, 13 June (as full moon in May occurs so early in the day [GMT] the Wesak Festival will be observed on the day immediately preceding the actual full moon time).

## The Full Moon Approach to the Hierarchy

**T**HE time of the full moon is a period when spiritual energies are uniquely available, and facilitate a closer rapport between humanity and the Hierarchy. Each month the inflowing energies carry the specific qualities of the constellation influencing the particular month; these energies playing sequentially upon humanity, establish the 'divine attributes' in the consciousness of man. As aspirants and disciples we seek to channel the spiritual inflow into the minds and hearts of men, and thus strengthen the link between the human kingdom and the Kingdom of God.

Entrance upon the Path of Approach is possible for individuals, for groups, and for humanity as a whole as a unit. Energies not normally or usually contacted, can be touched, grasped and utilised at the time of these Approaches, provided that they are contacted in group formation. Thus the individual, the group and humanity, are enriched and vitalised.

### KEYNOTE

"He who faces the light and stands within its radiance is blinded to the issues of the world of men; he passes on the Lighted Way to the great Centre of Absorption. But he who feels the urge to pass that way, yet loves his brother on the darkened path, revolves upon the pedestal of light and turns the other way.

"He faces towards the dark, and then the seven points of light within himself transmit the outward streaming light, and lo! the face of those upon the darkened way receives that light. For them the way is not so dark. Behind the warriors — twist the light and dark — blazes the light of Hierarchy."

### MEDITATION

#### The Sixfold Progression of Divine Love

- I We stand within the centre of consciousness of the new group of world servers as a group unity on the mental plane, united with all those who approach the Hierarchy in meditation at the period of the full moon.  
We raise our consciousness to the Hierarchy of Masters; to the Christ, the Master of all the Masters; and to Shamballa, where the Will of God is known.  
We stand receptive as a group to the extraplanetary energies now available.
- II We visualise a Path of Light stretching between humanity and the Hierarchy to the feet of the Christ. We see the Christ as the centre of fusion for the aspiration of humanity and the downpouring Love of God.
- III Working within the sixfold progression of divine Love, we visualise the Will-to-Good as 'essential Love' pouring from Shamballa into the Hierarchy, the planetary heart centre.
- IV We bring the flow of Love to a point of focus within the Christ, the Heart of Love within the Hierarchy. We stand before the Christ, and dedicate the group to world service in his name:  
"In the centre of all Love I stand; from that centre I, the soul, will outward move;  
from that centre I, the one who serves, will work. May the love of the Divine Self be shed abroad in my heart, through my group and throughout the world."
- V Moving with the stream of Love from the Christ to the new group of world servers, embodying the Light and Love needed in the world today, we take our stand within the heart and soul of this mediating group. At this point of fusion between humanity and Hierarchy we meditate on the seed thought:  
*(To be varied according to the opportunity of the energy flow)*
- VI We transmit the tide of Love into the men and women of goodwill everywhere in the world, visualising the radiation of love creating lines of lighted relationship between men and nations.

VII We establish 'a focal point through which the Lord of Love will work on Earth', knowing that through this focal point Light, Love and Power make contact with the minds, the hearts and the little wills of men, weaving all separated units of life together in consciousness, and closing 'the door where evil dwells'.

VIII Working through this focal point of Love, we transmit the energy flow of the Great Invocation:

*From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.*

*From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.*

*From the centre where the Will of God is known  
Let purpose guide the little wills of men—  
The purpose which the Masters know and serve.*

*From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.*

*Let Light and Love and Power restore the Plan on Earth.*

IX We sound the sacred word:

OM

OM

OM

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### Keynotes for the Disciple

ARIES	I come forth and from the plane of mind I rule.
TAURUS	I see, and when the eye is opened, all is light.
GEMINI	I recognise my other self and in the waning of that self I grow and glow.
CANCER	I build a lighted house and therein dwell.
LEO	I am That and That am I.
VIRGO	I am the Mother and the Child. I God, I matter am.
LIBRA	I choose the way that leads between the two great lines of force.
SCORPIO	Warrior I am, and from the battle I emerge triumphant.
SAGITTARIUS	I see the goal. I reach that goal and then I see another.
CAPRICORN	Lost am I in light supernal, yet on that light I turn my back.
AQUARIUS	Water of Life am I, poured forth for thirsty men.
PISCES	I leave the Father's House and turning back, I save.

## BOOKS AND PUBLICATIONS

**Markings:** Dag Hammarskjöld's personal record of a journey in consciousness and of spiritual experience along the way, translated from the original Swedish by Lief Sjöberg, moulded and polished into poetic English by W. H. Auden. Published in the United States by Alfred A. Knopf, price \$4.95, and in England by Faber and Faber, price 25/-.

So many pre English publication comments and reviews have been made of the book and a few freely translated passages from it, that *the Beacon* editors shrink from further analysis of the book and speculation about its author.

The true spiritual significance of both is apparent to those who understand the requirements of the path of initiation, and the experience of 'the great renunciation', preceded by acceptance of lesser renunciations touching every aspect of the personality life.

With recognition and love, and in honour to the triumphant life of a world disciple, we offer no more words of appraisal but a soul salutation to 'a good and faithful servant' who found the strength and the courage within himself to do his whole duty in co-operation with the purpose of his Master.

M.W.T.

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### Translated Editions of Books

by Alice A. Bailey

Since the middle of 1963 the following translated editions have appeared in print:

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|----------------|---|
| <b>Spanish</b> | <i>A Treatise on the Seven Rays,</i><br><i>Vol III: Esoteric Astrology</i><br><i>Vol. IV, Esoteric Healing</i>  |
| <b>Italian</b> | <i>From Intellect to Intuition</i>  |
| <b>French</b>  | <i>A Treatise on the Seven Rays,</i><br><i>Vol. I, Esoteric Psychology</i><br><i>The Destiny of the Nations</i> |
| <b>German</b>  | <i>The Light of the Soul</i><br><i>Glamour, A World Problem</i>   |
| <b>Greek</b>   | <i>A Treatise on White Magic, Vol. I</i><br>(To be published in two parts.)                                     |

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*The more faithfully you listen to the voice within you, the better you will hear what is sounding outside. And only he who listens can speak. Is this the starting point of the road towards the union of your two dreams—to be allowed in clarity of mind to mirror life and in purity of heart to mould it?*

by *Markings* from Dag Hammarskjöld

## **The Path**

**S**EEL not, O twice-blessed One, to attain the spiritual essence before the mind absorbs. Not thus is wisdom sought. Only he who has the mind in leash, and sees the world as in a mirror can be safely trusted with the inner sense. Only he who knows the five senses to be but illusion, and that naught remains save the two ahead, can be admitted into the secret of the Cruciform transposed.

The path that is trodden by the Server is the path of fire that passes through his heart and leads to the head. It is not on the path of pleasure, nor on the path of pain that liberation may be taken or that wisdom comes. It is by the transcendence of the two, by the blending of pain with pleasure, that the goal is reached, that goal that lies ahead, like a point of light seen in the darkness of a winter's night. That point of light may call to mind the tiny candle in some attic drear, but—as the path that leads to that light is trodden through the blending of the pair of opposites—that pin point cold and flickering grows with steady radiance till the warm light of some blazing lamp comes to the mind of the wanderer by the way.

Pass on, O Pilgrim, with steady perseverance. No candle light is there nor earth lamp fed with oil. Ever the radiance grows till the path ends within a blaze of glory, and the wanderer through the night becomes the child of the sun, and enters within the portals of that radiant orb.